THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"We cannot live better than in seeking to become better, nor more agreeable than having a clear conscience."

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MANY MANSIONS IN GOD'S HOUSE.

BY JAMES FREEMAN CLARKE.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—JOHN 14: 2, 3.

WE do not know much about the other life. But we know this: that the same Being rules by the same laws in this world as in all other worlds. As God is always the same, we may be sure that His laws and methods in this world are not contradicted or opposed to His methods in other worlds, and that we may learn something of what He does for us in the future by what He does for us in the present. The future life will not, indeed, be a mere repetition of this, but doubtless will correspond to it.

Let us look, therefore, at some of these correspondences or analogies, in order to correct and elevate our ideas of heaven.

When a child comes into this world, he comes into a home which God has provided for him beforehand. He finds father and mother, brothers and sisters, a house, rooms, books, schools, play—indoors and out-of-doors—young companions, all provided for him beforehand. He is at once absorbed in these outward interests, and does not stop to look in and ask, "Who am I?" and "Whence did I come?" All that is left for a future time.

So it may be with us when we enter the next world. We shall find a home provided for us, wiser and older friends to meet and receive us, enough around for us to see, to do, to love, to enjoy.

We may become little children again—all of us. We may lay down the burden of years and cares, and begin life anew under these glad, angelic auspices. All the knowledge and faculty which we have gathered in this life will seem childlike ignorance by the side of the wisdom of these lofty and grand souls who may be to us guardians, guides and friends. We shall feel ourselves little children beside them in our ignorance and weakness, and shall gladly be guided by their larger experience.

In this world, all our activity and all our joy come from three sources—Thought, Love, Work. First there is intelligence, exercise of intellect, creating our knowledge, giving the power of thinking accurately and justly: there is that inspiration which all men share more or less, by which a stream of new ideas flows into the mind from some upper source. This is one fountain of human joy. A man who is thinking and learning something has a certain contentment and satisfaction of mind in that. A second source of contentment is work. To be able to exercise our powers, to accomplish something, to imitate God by creating, to bring order out of confusion, to add something to the wealth of the world—this is another great source of satisfaction. And, third, there is love. To be able to go out of ourselves, to sympathize with others, to enter into their needs and perplexities, to help them forward, to enjoy and reverence great qualities of mind and heart, to feel at home in the society and friendship of other minds—this is another of the essentials of happiness. But, when we have them all united, we have a sort of heaven, even in this life. We have a perfect contentment when we work steadily for a good end—work in sympathy and friendship with others, and work intelligently, with new thoughts coming to us, and gaining new knowledge out of our work evermore. That makes heaven here, and that is why Paul spoke of sitting in heavenly places with Jesus Christ now.

Heaven hereafter is probably the same thing, only carried upward and onward. A new world, new senses, new faculties, will give us more to know, so that all we have learned in this life will seem like the ignorance of a little child. And who can tell us how much there may not be to do hereafter? What great works may not be going on in the universe? The insoluble problems of life, which daunt and confound us here, are but the shadows thrown down on our globe from the vast events going forward in worlds beyond. The conflict between freedom and fate, the antagonism of soul and body, the existence of evil in a perfect world—these mysteries are suggestions of how much there is to be known and done hereafter.

And how much, also, to be loved! Love here is one of the best things we have; but love here is only in its rudiments. What may it not become in the other world, when we shall be lifted into communion with the wise, the good, the noble, the beautiful, who have gone up and on; when we shall be surrounded by their sym-

pathy, blessed by their love; when Christ shall come to find us with the angels and archangels, and when we, in our mansion, in our sphere, shall be able to work with them in theirs, for the advancement and redemption of the universe? Love made perfect, which casts out all fear, shall bring us into a heavenly sympathy with the whole creation of God.

The essential difference between heaven and hell, according to Augustine and the early Church Fathers, is this: that heaven is the sight of God, and hell is the loss of that sight. The "beatific vision," or seeing God, makes heaven; and not seeing Him makes hell.

But we may see God in this world—not directly, indeed; for He dwells in light inaccessible and full of glory. He is not hidden from us by darkness, but by light. As our ears are tuned to hear only a few octaves of music, and all the other harmonies of heaven and earth escape us, so, while "this muddy vesture of decay" shuts us in, our eye can only range through a certain scale of light. All above it is too bright, all below it too dark. God is present in nature around us. He is present in our own soul. But we see Him in these indirectly. Yet we see Him as in a glass darkly, see Him as through a veil. In the order and wonder of creation, in the majesty of sunrise and sunset, in the infinite range of the midnight heavens, we feel God's presence.

We have the sense of an Infinite Power behind all finite forces, an Infinite Ordering Mind behind all law, an Infinite Love behind all goodness. And, in the trials and perplexities of life, in hours of sorrow and of sin, the heavens are sometimes opened and we see God. A calm peace comes down into the soul, a new life, a new power, fills our heart and our thought. We realize the presence of our Heavenly Father.

Thus we can understand a little how we shall see God hereafter. Though we cannot look directly at the sun, we feel sunlight, and see it all around us. So we may see the shining of God, the sunlight of His love, all around us, as by some other sense, by some deeper power than we have now. The religious man is as sure of God's presence in this world as he is of his own. He does not believe in God because of any argument. He knows God by the intuition of his own soul. When Paul said, "In him we live and move and have our being," he was just as sure of God's being as of his own.

In the other world, what Paul and other religious men have felt we shall all feel. "Blessed are the pure in heart," said Jesus, "for they shall see God." We all shall see God, and know Him, as we now know the reality of things which the senses cannot show. We are not more sure of the existence of our bodies than we are of joy, sorrow, hope, fear, choice, reason, beauty, love. These are realities, though they cannot be touched, tasted, or seen with the outward eye. So shall God be known as near, as our life, as our

strength, as our joy, as the root of all we are, as the hope of all we desire, as the boundless fountain of love, flowing evermore into our heart and our life.

Christ said to His disciples, "I go to prepare a place for you." He may prepare a place for them and for us there, as He prepares it here.

Christ prepares the place for us here, and we enter a world Christianized for us by His influence. There is more of love in the world because Christ has been in it. God is loved rather than feared. Man is loved rather than hated. Jesus harmonizes, unites, and pacifies mankind.

And Jesus prepares a place for us in the other world in a like manner. When He went into the other world, He went not merely to seek there His own joy, but to prepare ours. He went not to sit on a throne of glory, but, having prepared our place, to come and receive us to Himself. He did not lose His love for the world or for mankind, or cease to work for our redemption when He entered heaven. His love for us did not diminish as He went nearer to God, but increased. He went into His rest in heaven, but His rest is a greater activity of good.

He prepares a place for us by awakening in the spirits above a sympathy like His own for the spirits below. His grace and truth penetrate the celestial spheres, as they have leavened the earthly ones. Thus with the great law of progress, by which souls ascend upward more and more, is joined Christ's law of love, by which the first becomes last, the highest archangel descending to the humblest work of sympathy. And thus is set aside forever that doubt which intrudes so often into loving hearts, whether those who were so dear to us in this life may not in their upward ascent have soared far away from our communion. "Can we be anything to them," we ask, "there?"

Yes. For, when Christ prepares a place for us, He come to us to receive us to Himself. And what Christ does, that do all those who belong to Christ and are like Christ. They do not go away from us by their progress, but come nearer to us. They do not lose their love for us, but have more of it, deeper, tenderer, larger, as they advance along the ascending highway of being. As Jacob in his dream saw on the ladder of heaven the angels of God not only ascending, but also descending, so forever do the good and true come down into a greater sympathy while they go up into loftier purity.

The next words confirm this truth, if it needs confirmation. "I will come again, and receive you unto myself, that where I am, there may ye be also." Christ wishes us to be with Him. True, we cannot go to Him. But, though the lower cannot go up to the higher, the higher can come down to the lower.. This, then, is the beautiful and divine truth taught in this passage—that where law divides, love reunites. Separate mansions, but the same home.

Each soul its own place, work, opportunity, but each in union with the highest soul which loves it. The love of the pure and holy spirit brings it down into communion with the lower spirit. If our faces are turned upward, they descend to us.

Sometimes in dreams we have the foretaste of this heaven. Sometimes in dreams we feel ourselves visited by the noblest and grandest natures, who come and talk with us familiarly as friends. The barriers of condition, circumstance, and character, seem removed. We are at home with these immortal and divine spirits. Magnificent in wisdom, glowing with the glory of the skies, they yet treat us as the mother treats her child: they make us at home with them; they raise us into the same sphere as their own. I have had dreams of such superior essences, whom I seemed to know well and intimately, and who seemed to know me better than I knew myself. And this is my idea of heaven. To every one his own place, his own work, his own position, exactly fitted to his character, but every one visited from on high by these perpetually descending souls from more celestial spheres, taking us momentarily into their own peace and light and purity.

ENDURANCE.

By Elder John T. Seaich.

Endurance implies: continuance, duration, patience and fortitude. It is a law of the universe, and is absolutely essential to success in any undertaking. Through its instrumentality the world's greatest and noblest characters have been produced. The finest attributes and intelligencies of man, together with his skilled accomplishments as seen in the works of art, building-construction and invention, testify unmistakably to the power of endurance. It is indispensable to every station of life, to both young and old, poor and rich, learned and unlearned; without it nothing worthy of note has ever been accomplished. As well might the individual endeavor to support life without nourishment, as to attempt the achievement of success without endurance.

It is a fact worthy of emphasis and contemplation that the brightest and happiest products of the past—men and women of culture and integrity, who have inspired and urged social, moral and spiritual development—have been moulded by the power of endurance. And still more important and encouraging is the thought that this same principle is fashioning exemplary lives today. To the willing observer its operations never fail.

While the scenes of life portray many successes, there unfortunately appears the vision of numerous failures. The disappointed student, the undeveloped craftsman, the lukewarm and apostate religionist, are all victims of non-endurance. All mankind enter

the race of life, but the test being one of endurance, many falter and lose ground. Owing to a lack of this power there exists ignorance, degradation, sorrow and sin. Half-hearted and impatient attempts bring only miserable failures, which are conspicuous on every hand. To commence an undertaking is comparatively an easy task, and mankind, in pursuit of that which is desirable and profitable, take the initial steps. Few there are that never undertake some venture, but of the countless numbers who engage therein, how many ultimately triumph? What proportion of those commencing their various pursuits have fully "counted the cost" of the undertakings, thus effectively preparing to meet the trials and discouragements often associated therewith? Is it not true that many only endure sufficiently long enough to vainly grope on the surface for the hidden treasures of life? But like pearls sunken low in the sea, or rich ore embedded deep in the earth, the most desirable gems of knowledge and advancement are beyond the reach of the idle and impatient.

The greatest prize of all—Eternal Life—is predicted upon endurance, for Christ has said: "No man, having put his hand to the plough, and looking back is fit for the kingdom of God," and, "He that endureth to the end shall be saved." In the parable of the "sower," He speaks of seed which fell on stony ground, but which became scorched and fruitless, typical of those who "have not root in themselves, and so endure but for a season." Therefore, it is clear that the race is not to the swift, nor the battle to the strong; but the test is entirely one of patient perseverance.

How beautiful and encouraging is the thought that the Creator has placed all true riches within the reach of every individual; they are not obtainable at once, but by patient perseverance in well-doing. We have to acquire "line upon line," "precept upon precept," "here and there a little"! God delights to see His children persevering, and will withhold nothing from the earnest aspirant. By reason of the Divine Economy of God, which introduced the law of endurance, the value of all good gifts is infinitely enhanced. Knowledge and power could not be fully appreciated if conferred without a patient effort on the part of the individual. Hence, "all things have been done in the wisdom of him who knoweth all things." The Creator Himself works on the principle of endurance, and has attained His exalted position through this process. The formation of this beautiful earth, with its myriad forms of life, was the work of time, although the production of the All Wise and All Powerful. Christ, our standard of perfection, rose above all things, conquered sin, developed strength of character and wisdom, through His life of endurance.

The Saints of the Most High, to be victorious, must follow in the steps of their Heavenly Examples. We have been privileged to commence a work, at present far beyond our power of conception. Our finite minds fail to comprehend the depth and height and

eternal value of the Gospel plan. Not all those who engage therein will gain the prize, neither will a stipulated period of one, ten, or even fifty years' devotion secure the celestial reward, which, far superior to all else, is only procurable through the endurance of a lifetime.

THE MAN WHO WINS.

The man who wins is the man who works
The man who toils while the next man shirks.
The man who stands in his deep distress
With his head held high in the deadly press
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways;
And, perhaps, who lingers now and then,
To help some failure to rise again.
Ah! he is the man who wins!

And the man who wins is the man who hears
The curse of the envious in his ears,
But who goes his way with his head held high
And passes the wrecks of the failures by—
For he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes—
Who a lesson learns from the man who fails
And a moral finds in his mournful wails;
Yes, he is the man who wins.

Success.

Quietly in Earnest.—Silence marks the working of the greatest forces of life. No ear hears the sun draw up into the sky the countless tons of water that fall in rain. No man hears the groaning of the oak's fibres as it grows to its strength and height. Noise is usually an after effect and does not often accompany initial power. Sounding brass and tinkling cymbal are noisy, but not powerful. So the will reaches its decisions in silence, and it does not need much shouting to know when a man is in earnest. Love grows without a sound. The great Fisher of Men worked quietly as fishers usually do, and, as Isaiah said, not crying nor lifting up His voice in the streets; yet He was doing His Father's work every minute. We need not become anxious when our sincerest work makes no great noise nor has any immediate effect. If we are dead in earnest, let us do what we can and keep still. Our great Partner is a silent Partner.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 10, 1907.

TO THE MISSIONARIES IN THE BRITISH ISLES.

From recent reports of the labors of the Elders in this mission, it appears that there has been recently a falling off in the work of distributing Church literature and visiting investigators, as well as in some other branches of the work expected to be performed. This has, no doubt, been partly due to the holiday spirit which has prevailed for some weeks, in which they have participated, and to the fact that many of them have been visiting each other and enjoying the society of friends to celebrate a joyful Christmas and a happy new year. We have been desirous that they should fully partake of the festivities of the season, with due regard to temperance and moderation in all things. Now that this time of recreation has passed it is expected that they will resume their labors and, if possible, redouble their energies.

There is no time for us to waste. Every moment is precious. We are engaged, all of us, in the Lord's work, and our recompense will be in proportion to our diligence and devotion. The field for our exertions is vast and far-reaching. Millions of the human family are in spiritual darkness. We have the light to convey to them for their deliverance. Most of them are in ignorance of their own condition or are unwilling to be delivered therefrom; nevertheless the duty is incumbent upon us to raise the warning voice, that this is the last dispensation and that the coming of the Son of Man is drawing near. We must see to it that the blood of this generation is not found upon our garments, and is not required at our hands. The time of our mission abroad is short. We should make the most of it and not waste it in slumber or inactivity. We will have to give an account of that which we have done and that which we have left undone, and "angels above us are silent notes taking." Our deeds are recorded and so are our misdeeds and slothful ways.

Some remarks have been made in these columns concerning the objects of our work; that is, obtaining access to inquiring persons and bringing them into the Church of Christ by the door of baptism. It has been shown that these are ends in view and that the

distribution of tracts and other publications is but a means to those ends. This should not be construed as discountenancing the work of tracting. That should be kept up with fidelity and diligence. It is one of the best ways of obtaining introduction to inquiring minds. It should be pursued, not merely to see how many tracts can be distributed or books sold within a given period; not for the mere purpose of vieing with each other as to the quantity disposed of; not, indeed, as a race to outrun each other; but with the purpose of opening the way for the preaching of the Gospel in the homes of the people, and of drawing them to our public meetings that they may hear the word of the Lord spoken in the power and demonstration of the Holy Spirit.

The evenings of the missionaries should not be spent in idleness, either at their lodgings or elsewhere, but visits should be made either to the Saints that they may be strengthened and encouraged in the faith, or to non-members of the Church that they may be instructed in the things of the kingdom. The regret which will come to those Elders who have not employed their time to the best advantage will be deep and poignant, while the satisfaction that will come to their souls from the sense of activity and perseverance in the work of the Lord, will buoy them up for future labors and fill them with happiness and contentment in time and eternity.

Wake up, brethren! Labor while the day shall last, for "the night cometh in which no man can work." Nothing can give so much joy and satisfaction as fervent, vigorous and continuous labor in the great cause of human salvation. There is joy in it, spiritual riches, exultation of soul, communion with the powers on high, victory over the influences of darkness, glory, exaltation and crowns of eternal lives as rewards for such good works. Let each servant of the Lord, bearing the Holy Priesthood and called into the world as a messenger of salvation, go forward in the might of Israel's God, and fill his mission with untiring zeal and patient endurance, determined to do his level best, that when he returns to his home in Zion, he may not be in the least degree ashamed. And that when the great accounting comes before the royal court on high, he may be able to gaze fearlessly into the eyes of the Eternal Father and be worthy of the plaudit, "well done good and faithful servant, enter into the joy of thy Lord"!

C. W. P.

TO OUR CORRESPONDENTS.

In sending communications to this office, whether for publication in the Millennial Star or for business purposes, rendering reports, asking questions, conveying information or for any other purpose, will our brethren be kind enough to comply with these requests?

Write plainly, without abbreviations; use good ink, not pale, watery fluid or faint pencil marks. Do not leave cramped or half-illegible marks for the imagination of the reader. Give the full names of individuals referred to, not "Elder Jones," or "Brother Smith," or "Sister Brown," but the Christian names as well, so that they may be properly distinguished from other persons with similar surnames. Write the address of the sender on the letter itself, and not merely on the envelope. In sending orders for tracts, pamphlets, books or other works, postal cards will be found cheaper and more convenient to this office; therefore write such orders on postal cards; let us have them, if possible, during the first part of the week, so that the orders may be filled before the work of distributing the MILLENNIAL STARS is in process. Be sure that letters have sufficient stamps upon them to pay the postage. Make reports, statistical, financial or otherwise as complete as possible in every detail. Do not write so briefly that a proper understanding cannot be easily reached by the reader, or with so much verbosity as to fill up pages needlessly and to no purpose. Avoid stereotyped expressions such as, so many "honest souls" went down into the waters of baptism; it remains to be proved by their future course how "honest" such souls really are. Don't feel offended at these gentle hints, but receive them in good part as they are intended, and do not be deterred from writing to us, if you cannot fully comply with these modest requests. We have much business to attend to in this office, and we are sure that our friends who correspond with us only need to have their attention drawn to these matters to ensure their hearty compliance with our wishes.

C. W. P.

"RAYS OF LIVING LIGHT" (bound) are now in stock. Those who sent in orders but failed to have them filled, should renew them.

"By Their Fruits."—If Shintoist and Buddhist Japan can produce a higher, saner, more just, more self-controlled, more unselfish, individual and social life than Christian England or America, by that fact Christianity, as these peoples have interpreted and exemplified it, is proved inferior to Shintoism and Buddhism. But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the church. * * * Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us, at least, be honest with ourselves. If we will not practice what Jesus taught, let us cease to call ourselves "Christian." It may be that some of those whom we have called "heathen" are more Christian than we.—REV. PHILIP S. MOXON, D.D.

THE LATTER-DAY SAINTS AND THE WORLD.

By Elder William A. Morton.

(*Continued from page 14.*)

The World:—Did the people who accepted the Gospel of Christ in the days of your ministry receive the gift of the Holy Ghost?

Peter:—They did. The Lord confirmed the words of His servants by pouring out His Holy Spirit upon those who repented of their sins and who were baptized by Divine authority for the remission of their sins.

The World:—How was the Holy Ghost conferred?

Peter:—By prayer and by the imposition of the hands of authorized servants of God.

The World:—Can you refer us to an occasion when the Holy Ghost was given to believers?

Peter:—On one occasion Philip went down to Samaria and preached the Gospel to the inhabitants of that city. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. * * * When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 5-7, 12.) While Philip had authority to preach the Gospel, and also to baptize, he did not have authority to confer the Holy Ghost. He, therefore, sent word to the Apostles at Jerusalem, acquainting them of the work which he had performed in Samaria, informing them to send men endowed with higher authority, to confirm the baptized converts and to pray for them that they might receive the Holy Ghost. John and I were sent down to Samaria, and when we met with the converts there we prayed for them, after which we laid our hands upon them, and the Holy Ghost came upon them. (Acts 8: 14-17.)

The World:—We will now excuse you, Peter.

Latter-day Saints:—We have another valuable witness, the Apostle Paul.

The World:—We are ready to hear his testimony.

TESTIMONY OF PAUL.

The World:—Paul, after your conversion did you receive the gift of the Holy Ghost?

Paul:—I did. Ananias, being sent of the Lord, came to me in Damascus, and placing his hands upon me, said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, has sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9: 17.)

The World:—Did anyone ever receive the Holy Ghost under your administration?

Paul:—Yes, many. On one occasion, while Apollos was at Corinth, I passed through the upper coasts and came to Ephesus. There I found certain disciples who told me that they had been baptized. I asked them if they had received the Holy Ghost since they believed, and they answered that they had not—that they had not even heard of the Holy Ghost. I asked them with what baptism they had been baptized, and they replied, "Unto John's baptism." I told them that John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. I then laid my hands upon them and prayed for them that the Lord would bestow upon them His Holy Spirit. The Lord hearkened unto my prayer and acknowledged my administration, for the Holy Ghost came upon them and they spake with tongues and prophesied. (Acts 19: 1-6.) Timothy also received this most precious gift by the laying on of my hands. (II. Tim. 1: 6.)

The World:—How does the Holy Ghost operate upon those who receive it?

Paul:—In divers ways. "There are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (I. Cor. 12: 4-11.) All these gifts, and many others, were enjoyed by the primitive Christians, and were inseparably connected with the true Gospel of Christ.

The World:—Did you not write an epistle to the Corinthian saints in which you told them that the gifts of prophecy, tongues, etc., would cease?

Paul:—I did. I told them that such gifts would cease when that which is perfect should come. I read from my epistle: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away. * * * For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as I am known." (I. Cor. 13: 8-10, 12.) I wrote an epistle to the Ephesians, in which I told them that the spiritual gifts which Christ had placed in His Church were to continue "*till we all come to the unity of the faith.*" The following

is an extract from my epistle: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 8, 11-13.)

The World:—The witness is excused. (To the Latter-day Saints):—Do the members of your Church enjoy the gifts of the Holy Ghost?

Latter-day Saints:—They do. "We believe in the gifts of the Holy Ghost being enjoyed now as much as they were in the days of the Apostles; we believe that the revelations of the Holy Ghost are necessary to organize the Priesthood; that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, in revelations, in healings; and that these things cannot be enjoyed without the Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same power; we believe in its being a comforter and a witness-bearer; that it brings things past to our remembrance, leads us into all truth, and shows us of things to come; we believe that no man can know that Jesus is the Christ but by the Holy Ghost."

The World:—Have you received authority from the Lord to confer the Holy Ghost upon those who comply with the laws and ordinances of the Gospel?

Latter-day Saints:—We have. The authority was conferred upon Joseph Smith and Oliver Cowdery by the Apostles Peter, James and John.

The World:—Have the gifts of the Holy Ghost been made manifest in this dispensation?

Latter-day Saints:—They have. On the evening of March 27th, 1836, Joseph Smith met the quorums of the Priesthood in the Kirtland Temple and instructed them respecting the ordinance of the washing of feet, and in relation to the spirit of prophecy. He called upon the congregation to speak, and not to fear to prophesy good concerning the Saints; "for if you prophecy," said he, "the falling of these hills, and the rising of the valleys, the downfall of the enemies of Zion, and the rising of the kingdom of God, it shall come to pass. Do not quench the Spirit, for the first one that opens his mouth shall receive the Spirit of prophecy." Brother George A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions; and the Temple was filled with angels, which fact the Prophet declared to the congregation. The people of the neighborhood came running together,

hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple, and were astonished at what was transpiring. (Compendium p.p. 267-8.)

The World:—Do you promise the Holy Ghost to all those who repent and obey the Gospel which you preach?

Latter-day Saints:—We do. In sending forth His servants in these last days to proclaim the glad tidings of the Gospel of peace, the Lord said: "Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends; therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to hurt them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world, for these things are given unto you for your profit and for salvation. Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it." (Doc. and Cov. 84: 62-75.) All who will, with honest hearts, receive the message which we bear—the message that God the Father has in these last days restored through the ministration of angels, the everlasting Gospel—shall receive a testimony by the manifestations of the Holy Spirit of its divine authenticity. And these manifestations shall be such as to give them perfect knowledge of its truth.

[TO BE CONTINUED.]

Correction.—By a letter from President Alex. Nibley, of the Netherlands-Belgium Mission, we learn that the figures quoted in his report, published in the last number of the STAR, represented the increase only over last year's work. The total amount of missionary work performed in that mission during 1906 is as follows: tracts, 345,431; books, 15,292; houses visited with first tracts, 88,321; on invitation, 9,425; conversations, 37,003; baptisms, 201.

FROM THE MISSION FIELD.

Departures.—The following Elders sailed from Liverpool for Boston, January 3rd, 1907, per s.s. *Cymric*: From Great Britain—Joseph F. Bingham, William White, Jr., John W. B. Young, Thomas S. Broadbent, Joseph Perry, Charles Pocock, Herbert D. Brown, John W. Wing, Jr. From Scandinavia—Jens L. Sorensen, Peter N. Christensen, Hans C. Nielsen, Hyrum C. Christensen, James P. Schow, Niels A. Peterson. From Sweden—Alfred Pehrson, Nephi Peterson, Carl V. R. Pehrson, Herman A. Andelin, Carl P. Anderson. From Switzerland and Germany—David W. Henderson, Paul A. E. Henning, William H. Snyder, Jacob Brandt. With the company were twenty-seven emigrating Saints. Elder Herbert D. Brown was in charge, Elders David W. Henderson and Peter N. Christensen being his assistants.

A Successful Sociable at Hyde.—In the *North Cheshire Herald* of the 29th ult. appeared the following report of a sociable held by the Hyde branch of the Manchester Conference: "The local branch of the Latter-day Saints held a well-attended tea and social at their meeting-rooms, 144 George Street West, on Christmas Day. The large crowd which assembled for tea enjoyed the many good things provided for them by those in charge of the refreshments, and still more came to hear the excellent program given by the members of the Church and their friends, evidencing their appreciation by frequent rounds of applause. Besides the many visiting Elders there were among those present Mr. and Mrs. Joseph Dean, of Salt Lake City, who are visiting friends and relatives in Haughton Green. Mr. and Mrs. Dean left Haughton Green at the same time as the Hibbert family. They appear to be in the best of health, and in the remarks which Mrs. Dean made to those assembled, she spoke of the pleasure she had in visiting the scenes and friends of her childhood. Speaking of the conditions in Utah to-day, she said in substance: 'Utah is made up principally of people who, like myself and husband, have left England, or some other country and emigrated to America. It seems peculiar and odd that these people should be so much misunderstood, and so wrongly spoken of when they are merely Englishmen in another country.' The Elders in charge of the branch here are much pleased with the fair-minded way in which the people of Hyde are treating them. Many are investigating their teachings, and the old prejudice which arose from being misunderstood is steadily giving way to the more fair and common-sense view which the people show. A fine program was subsequently rendered by the Elders, Saints, and friends, which was very much appreciated and greatly enjoyed by all who were privileged to be present."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for January 20, 1907.

39. JUDGMENTS (continued.)

4. The law of mercy. Matt. 5: 7; 6: 12, 14, 15; 18: 23-35; Mark 11: 25, 26; Luke 6: 36-38; Eph. 4: 32; Col. 3: 13; James 2: 13; Alma 41: 13-15; Doc. and Cov. 1: 10; 64: 7-11; 82: 1.

5. Judgment of the righteous. Matt. 25: 31-40, 46; Rev. 22: 14; II Nephi 9: 18; Alma 9: 28; 40: 12; III Nephi 26: 4, 5; Ether 4: 19.

6. Judgment of the wicked. Matt. 13: 48, 49; 25: 31-33, 41-46; Rev. 22: 15; I Nephi 15: 26-36; II Nephi 2: 29; 9: 15, 30-38; 28: 15-23; Jacob 6: 6-10; Mosiah 16: 1-3; Alma 5: 57; 9: 28; 12: 15-18; 40: 13, 14; Helaman 14: 18; III Nephi 26: 4, 5; Mormon 9: 2-4; Moroni 8: 14; Doc. and Cov. 43: 33; 76: 31-38.

BE STRONG.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
Be strong.

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—Oh shame!
Stand up, speak out, and bravely, in God's name.
Be strong.

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.
Be strong.

MALTBIE D. BABCOCK.

DIED.

CHAPHAM.—At Gainsboro, December 25th, 1906, John Chapham, aged 68 years. The deceased was a faithful Latter-day Saint.

BURROW.—At Salt Lake City, Utah, December 9th, 1906, Richard Burrow, aged 22 years. Brother Burrow died of typhoid fever. He joined the Church two years ago, and died in full faith and fellowship.

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